726 distribute themselves in long lines and wait for the enemy to finish shooting his arrows. These arrows, in a display of great skill are caught in flight by the women who are stationed nearby, or the arrows are avoided by quick jumps. Only after this do they shoot their own arrows (which they do with great speed as they are handed them by their women) at a time when the enemy, fighting in closer ranks, has not much ammunition left. They attack only by day; and so they are attacked, by the equally war-like Araras, at night. In their permanent dwellings they protect themselves against this by a thoroughly military arrangement. In time of war all the men of military age sleep in a large, common hut distant from the women and [634 209] they are guarded by patrols who signal with the toré (beni), a rasping cane trumpet, or with the kiohoa, a whistle. With this instrument the commander, who remains behind the fighting men, during a battle, gives his orders usually by having signals blown by two of his adjutants [392] simultaneously from horns of different lengths. In battle the 727 Mundrucu gives no quarter. As soon as he has felled his enemy with arrow or javelin he takes him by the hair and cuts through his neck muscles and spine with a short cane knife, doing it so skillfully that the head is quickly severed from the body. A head so taken becomes the subject of the victor's most careful attentions. As soon as he is back with his comrades they kindle a great many fires over which the skull, cleaned of brains, muscle, eyes and tongue, is dried on pegs. Every day the skull is repeatedly washed with water, drenched with oil in which rocou has been dissolved and placed in the sun. When it is dried hard the skull is equipped with an artificial brain of dyed cotton, with eyes of resin and with teeth and decorated with a feather hood. This revolting trophy is carried about by the victor on a string. When he is in the communal hut, it is placed in the sun or in the smoke in the daytime and at night is put up by his hammock like a sentinal. Enemies captured in surprise attacks are not killed but taken into the tribe.

595 A man has several wives according to his power and importance. He puts up his hammock in the section of the communal hut apportioned to him near the hammock of the elder wife who, though not necessarily his favorite, is the mistress of his household and often even brings younger women to him. Jealousy and quarrels are the result of this polygamy [578 ● 846] which is more thoroughly developed here than in other tribes. Just like the old Tupis and the Caribs the men here lie for several weeks in the

hammock at the birth of a child, lets himself be taken care of as the woman lying in and receives the visits of the neighbors. For the child is attributed only to its father, the part of the mother is likened to that of the soil which receives the seed. Soon after birth the suckling [393] gets a name from an animal or a plant. The name is changed however several times in the course of his life, whenever the bearer has accomplished some heroic deed in war hunting. Thus the same person takes five or six names one after the other. On reaching puberty the son forms his own family by taking a wife, one already determined for him in his youth or one he has earned by several years of service in the household of his father-in-law. When a woman's husband dies, his brother must marry her and the brother of the widow must take her daughter of marriageable age in marriage if there is no other available bridegroom. Certain degrees of relationship exclude marriage, for example between a paternal uncle and a niece. Currently a horrible custom is in vogue among the Mundrucus. * They club to death persons

*The hopelessly degenerate Camês, Voturôes, Dorins and Xocrens have the same custom of whom there were in 1826 only 972 individuals left in the Campos de Guara-puava (S. Paulo.) Fr. das Chagas Lima in Revista trimensal. IV. 1842. 53.

suffering from diseases considered to be incurable. Supposedly they do this out of pity. The children believe they are doing their parents a service if they cut short an existence which, without hunting, dancing or cajiri, can offer no more happiness. It may be that the name "Tamepuyas," heard in the Tapajôz as a tribal name (nickname?), refers to this. The name can be explained as "those who get rid of the old people" (Tamuya puyr). When a death occurs, the female relatives go into mourning by cutting off their long hair, by blackening their faces and by a prolonged period of loud lamentation. The body is buried inside the hut in a hammock. Then drinking fests are held in honor of the deceased and the more powerful he was the longer they last. The Mundrucu does not believe in immortality (according to a statement of the missionary A. Jesuino Gonsalvez.) The only trace of higher belief

726 though Martius reports that women participated in the battle to the extent
462 of recovering arrows shot by the enemy and delivering them to their own warriors. He even asserts that the women "cleverly catch the arrows of the enemy in flight" (Spix and Martius, 1823–31, 3: 1,313). The usual method of attack was to assault the enemy village at daybreak and to fire the huts by means of incendiary arrows. During the fight, the war leader stood behind his warriors directing the attack. Assistants signaled
727 his orders on their trumpets. Women and children of the enemy were taken prisoner; the women were later married by *Mundurucú* men, and the children were adopted. But enemy warriors were killed and their heads taken as trophies.

A *Mundurucú* warrior who had fought bravely but because of a wound had failed to obtain a head, received in compensation a cotton belt from
[301] which hung teeth removed from enemy heads. Such a belt might also
[736] be given to the widow of a warrior killed in battle (pl. 23, *right*), and her possession of it entitled her to be supported by the community. When a warrior had been wounded, his name was not spoken for a year; during this time he was considered to be dead. At the end of the year, a feast was given to reinstate him in the community.

Trophy heads were dried and colored with urucú or genipa; the brain cavity was filled with cotton and a carrying cord was laced through the lips (pl. 23, *left*). *Mundurucú* trophy heads were not shrunken. (Koseritz (1885) and Barbosa Rodrigues (1882 a) were both in error on this point.)

266 Strömer believes that the *Mundurucú* were cannibalistic, basing his belief on a passage in native text which seems to imply that some part of the trophy head was eaten. Kruse (1934) denies that the *Mundurucú* were in any way cannibalistic; Nimuendajú (personal communication) doubts the credibility of Strömer's informants on this subject.

LIFE CYCLE

846 **Birth and naming.**—According to Martius, the father keeps to his
553 hammock for several weeks after the birth of a child and there receives the visits and solicitude of his neighbors. Immediately after its birth, the child is given a totemic name. Other names are added as the child grows older. If a man performs a heroic deed in hunting or warfare,
852 his heroism will be commemorated by an additional name. When children reach their 8th year, their tatooing begins, and a boy takes up residence in the men's house.

881 **Puberty and marriage.**—Martius (1867) says that a girl at her first menstruation is required to undergo a long period of fasting "while exposed to the smoke in the gable of the hut."

584 A girl may be betrothed while still quite young to a mature warrior. Though she remains with her parents and the marriage is not consummated